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THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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From the Christian Watchman.

THE BACKSLIDER.

On my removal to ———, I procured a recommendation which gave me easy access to the pastor of the church and the people of his charge. Upon intimate acquaintance I found them like other professors, some green, with neither blossoms nor fruit, some bearing the fruits of righteousness in diversified proportions, some producing fruit of a degenerate vine, and some apparently dead while they held a profession. They were also surrounded by observers similar to those which we find in the neighbourhood of every church. I found, here, as in other places, cause to lament that the most disreputable professors were those who mixed with the unbelieving part of society without reserve. The enemies to experimental religion saw them at parties and places of public amusement, heard their conversation, observed their conduct, and took from them their opinions of religious people. The most pious and circumspect were scarcely known.

Among these people was a gentleman upon whom age had made some impression. He filled his place on a Sabbath with regular decency, and was punctual at the Lord's table; but I seldom saw him at private meetings. In reply to some inquries, I was told, "he is a good man, but not very active.—We have from him every thing but his public prayers. We hope he prays for us in private."—What, thought I, is it to be supposed, that a man who is seldom known to pray, really maintains intercourse with God at a throne of grace? This gentleman is not diffident in other departments. He gives his opinion freely and fluently upon business, news, the affairs of his neighbours, and upon politics; why should he be always silent upon that subject which by its importance outweighs every other? I determined, if possible, to get acquainted with him, but found I was pursuing a wrong course, for he was very shy. I changed my measures. Having some secular arrangements to make, I consulted him, and found him affable, and intelligent.—We became friends; and when I had secured his confidence, I watched an opportunity to carry my point. One evening, when the conversation was private and entirely confidential, I slid in the subject by remarking, what a privilege it was, amidst the vicissitudes of life, to hold communion with that God who directs and arranges all events. He started at the hint, but as I was in his own parlour, he could not tell me to go, he could not withdraw, he could not sit silent, and, as a professor, he conld not treat the remark with lightness. I drew him on with tenderness and caution. At last he confessed himself, with some hes-

itancy, *an unhappy man.* I urged him to give me a summary of his religious history, and the reason of his unhappiness, and at last was successful. He begun as follows:

"I joined the church when I was 19 years of age. The next 12 months was a time of great enjoyment. The company of my brethren was refreshing to me, but in private I had peculiar delight. God was precious to me, my hopes were firm I subdued temptation, the Saviour seemed near to me, and I walked in the fear of God and the comforts of the Holy Spirit. Being in business, I felt I wanted a companion. When 20, I became acquainted with the family of my late dear wife. They were moral, polite, intelligent, kind and facetious. They never oposed my religion, but would occasionally banter me for my scrupulosity; would ask me how we passed our time at our prayer meetings—and make some ludicrous remarks upon the inconsistencies or follies of some of my brethren. Their company became a snare to me, and I spent it in many hours which ought to have been passed elsewhere. I am satisfied from experience that the company of moral, amiable people, who are not the subjects of true religion, is more dangerous than that of the profane. I was married at 21, and took to my bosom one of the best and most amiable of wives, but at the same time entirely insensible of the necessity of the renewing and sanctifying influences of the Holy Spirit. I had by this time lost my enjoyment in private, and much of my relish for the social and public means. I commenced house-keeping with family prayer, but found much embarrassment in it. I loved my wife and found a difficulty in praying for her as an unbeliever before domestics. She would sometimes be absent when the time came, and when she attended, discovered the pensiveness of reluctance, which used to wound me. She would artfully manage to entangle me in frequent engagements in company from whence we returned late, and prayer before we retired to bed would be omitted. Omission gradually became a habit, which habit she would affectionately excuse of a morning on account of my being hurried with business, and in the evening because I was exhausted with the toils of the day.—Thus I passed my years, and never tasted happiness only when I could forget religion, and alas! that was too often the case with me. My friends used to call me a happy prosperous man; and whenever I heard such remarks they wounded me; the thought of past enjoyments which I could not recal, embittered my cup, and made me inwardly mourn. My brethren would occasionally urge me to attend their private meetings, but I could not. As I was punctual in my engagements, moral in my habits, and liberal in my contributions, they never seemed to suspect my dreadful situation. Thus I passed 28 years, when my dear wife was seized with a fever, which was followed by delirium, and terminated in her death. I was almost distracted at this event, I was never before impressed with the profane bustle and indecent parade attendant upon our funerals. I wanted reflection and retirement on the sad occasion, but could not have it. This parade being over, and my house once more my own; I visited frequently the room where 30 years back I had enjoyed so much. I read the same passages of Scripture, the same books, endeavoured to recal the same thoughts, but it was all in vain. I fear I am abandoned. I have no comfort, no hope; surely there is no mercy for me. Tell me, if you know, what I can do to recover the presence of God."

I pitied my friend, and said to him, your case is that of a backslider. A backsliker is at a distance from God. You have forsaken your first love,—

You must repent, and do your first works. Endeavour as a sinner to come to God through the merits and intercession of his Son, Jesus Christ, and implore his forgiveness, and the restoration of the joys of his salvation, and you will not be rejected. He will heal your backsliding, and receive you graciously. My friend made the attempt, and has succeded. He is now an ornament to religion, a comfort to his brethren, and a blessing to the neighbourhood where he resides.

Ye pious youth, the hope of our churches, take warning by my friend, and avoid the allurements of the gay, fascinating, amiable part of the world. You have a character to sustain, which can never be supported without communion with God. AQUILA.

SPEECH OF HIS EXCELLENCY GOVERNOR CLINTON,

At the opening of the Anniversary meeting of the American Bible Society.

Occasions of this kind are always calculated to produce the most solemn emotions;—for the objects of these Annual Meetings are connected with time and eternity, with our present and future state of existence. That Christianity has elevated the character of man and blessed him in his domestic connexions and in his social relations, cannot be denied by the most obdurate scepticism. We must indeed shut our eyes against the light of truth if we do not yield implicit faith to the exalting and ameliorating virtues of our divine religion. We can perhaps form a striking estimate of its blessings, by supposing that it had never shed its effulgence upon the nations. What then would have been the state of the world? In all probability, the Gothic darkness which benighted mankind on the breaking up of the Roman Empire, would have been perpetuated.—Man would have lost his recuperative energies, and the revolution of ages would have witnessed his torpid inactivity and hopeless debasement.

The star that attracted the wondering curiosity of the wise men of the East has become a Sun of light to the human race; and wherever its radiations have reached, it has been the parent of cultivation, of civilization, of knowledge, and of virtue. Christianity being a revelation from God, recorded in certain books denominated the Bible, it must be evident that we can never have a full and satisfactory view of its doctrines, unless we are possessed of the writings which promulgate them. In diffusing these sacred volumes, we of course perform a solemn duty and render an all important benefit to the world. This day witnesses this meeting for that purpose—a day devoted to consultations on the ways and means of promoting human happiness, and on extending and strengthening the golden everlasting chain that binds together the heavens and the earth—a meeting composed of many of the pious and the wise of our country, who, overlooking all sectarian differences, have assembled in this temple of concord, and have concentrated their energies in favour of the highest interest of the human race. A day so solemn, a purpose so benevolent, an assembly so respectable, would produce the most gratifying feelings of all who hear me, were we not reminded by the absence of the distinguished heads of the Institution of the melancholy privations that we suffer. Our first President has left us for another and a better world, and his successor is disabled by bodily infirmities from attending in this place. The worth of these illustrious men is embalmed in the hearts of their countrymen. Another afflicting dispensation must be obvious to you all. The gentleman who generally presided at these conventions is no long to be seen. He has gone forever, his earthly remains are in this world, his

immortal spirit in the regions of bliss. To pass over on this occasion without notice, the exalted merits of that truly good man, would evince an inexcusable insensibility, if not an unpardonable neglect.

Matthew Clarkson was a man who filled a large space in the circle of patriotism and benevolence. Wherever a charitable or public spirited institution was about to be established, his presence was considered essential. As his heart and his hand were ever open to the calls of charity, his name is to be found in all our meritorious societies, whether intended for education, for relief, or for protection. The hospitals, the infirmaries, the free school societies, and the whole range of laudable institutions, received his patronage. No object which implicated the welfare of the human race, was considered foreign from his duties. His sanction became a passport to public approbation. It encouraged virtue in its career, disarmed opposition of its power, and envy of its venom.

In all his connexions and associations, he was distinguished by a benignity of disposition and an amenity of behaviour which endeared him to all with whom he had communion. His first object was to do good;—his next, to do it in the most acceptable manner and in the most impressive shape His propitiating qualties were the result of innate goodness: not of artificial assumption:—and virtue was embodied in his conduct and exhibited by his agency in a form so winning and so attractive, so commanding and so irresistible, that his powers of beneficence were only limited by that impenetrable circle which prescribes boundaries to the operations of human goodness.

Wherever good deeds were to be performed he was present, and his co-operation was experienced in all praiseworthy institutions. It will be asked how it was possible for him to comprise so much beneficence within so small a period, and at the same time attend to his other concerns? The answer is easy. He transacted every thing at a proper time, in a proper place, and in a proper manner. He was not one of those irregular men, who are constantly scattering discomforts in their walks, from the neglect of those observances, which are identified with the decorum and tranquility of social communion: he knew the utility of method, the value of time, the importance of punctuality; and he practically demonstrated the auspicious results of a life spent in active beneficence, under the control of regular habits, and with a view to the economy of time

During the Revolutionary war, he was a gallant officer in the American army, and after its conclusion, he held high and confidential civil offices, which he filled with fidelity and abilitity: but the last years of his life have been principally devoted to the promotion of those institutions which reflect so much honour on the religion, the education, and the benevolence of our country.

Although the benefits, which he conferred on the community by the rendition of actual services are of the most impressive character, yet the illustrious example which he has presented to mankind of a life of distinguished benevolence and usefulness, is of a more important nature. As a model for imitation, as an excitement to Christian piety, to pure benevolence and to heroic virtue, his merits will be appreciated and his influence will be felt, long after all of us are consigned to the grave

In this rapid sketch, I am far from intimating that he was without his imperfections: but his errors were the aberrations of goodness, and his faults were the faults of the species, not of the individual.—As long as benevolence is respected among men; as long as piety is held in veneration,

so long will the name of Clarkson be ranked among the excellent men, who have illustrated in their lives the greatness of goodness.

PALESTINE MISSION.

EXTRACTS FROM THE JOURNAL OF REV WILLIAM GOODELL.

It was on the 15th of June, just as the heights of Lebanon became brightened with the cheerfulness of the morning, and while the dew was yet on every leaf, that I left the gate of my little cottage and the gardens of Beyroot, and took the road for Sidon. It was a reflection which every thing tended to produce, O when shall this place become, in a moral sense, as the garden of the Lord, and the dew of Hermon, and the reviving beams of the Sun of Righteousness be felt.

Till I reached the sea, a distance of at least five or six miles, I was amidst burning sands, which were blown into heaps exhibiting the same aspect as the snow drifts of New England; while at the foot of the mountain, at no great distance to the right, were large forests of olive trees. They were of a deep green, appeared to grow luxuriantly, to yield abundance of fruit, and to afford a very refreshing shade. "But I," said the Psalmist, after remarking how soon the wicked fade away, "But I am like a green olive tree in the house of God; I trust in the mercy of God forever and ever."

The remainder of the way was on or near the sea shore. Observing many persons at work on the sides of the mountains, gathering in the barley harvest, I recollected that it was at the beginning of the barley harvest, that Naomi and Ruth returned from the country of Moab, and the latter gleaned in the fields of Boaz on the plains of Bethlehem. The crops appeared much less abundant, than crops of the same kind in New-England.

I passed several fields of melons and cucumbers, in each of which was "a lodge," or kind of temporary hut, for the occupant during the season of this fruit. I saw also several large herds of cattle, with some stripling, like David, amusing himself with some rude kind of music, as he tended them The cattle were generally small, their horns extremely short and small. I saw nothing that looked like the "bulls of Bashan."

At two watering places on the road, several damsels were watering large flocks of sheep and goats. One of them "let down her pitcher from her shoulder," and gave Mohammed, who was with me, some water to drink, in the same manner as did Rebecca and others of old times. But I could not make myself believe, that those whom Isaac and Jacob and Moses loved, had nothing more to recommend themselves, than these ragged and uncultivated daughters of Ishmael appeared to possess.

In six hours and a half I reached Nabi Yoonas, or the place where the prophet Jonah, it is said, was thrown out upon the dry land. There is but one house near the spot at present, and probably at that time there was none; the prophet thus having opportunity to reflect in solitude on his conduct, and to "sacrifice unto the Lord with the voice of thanksgiving, and to pay that he had vowed." The waves were rolling and breaking upon the sandy beach in quick succession. How many millions have thus rolled with threatening aspect, and died upon the shore. Thus rise, and foam, and disappear, the generations of men; hurried with awful impetuosity to the shores of eternity, and succeeded by others to share in the same fate.

Residence at Sidon.

From this place to Sidon is only three hours. Besides two khans there is scarcely a house on the road between Beyroot and Sidon. All the villages and most of the houses are back up-

on the mountain for the sake of safety.

June 16. At Sidon, commenced the study of Turkish with Armenian characters, the language best spoken, written and understood by the great body of the Armenians. I have for my instructor, Jacob Aga, an Armenian bishop, who is now English agent at Sidon. There is, in the same house, another Armenian bishop of the name of Dyonissios, who is Neapolitan agent. The former of these bishops has married a wife of the name of Eve, from a Maronite family. In consequence of this marriage, she and all her father's house were excommunicated by the Maronite patriarch. Christians of different rites were ready to tear the bishop in pieces, simply for marrying a wife. One of them last year asked Mr. King, if it was not his duty to go and kill him secretly. Mr. King told him he thought it would be well to read what St. Paul says on the subject of a bishops being "the husband of one wife," and if Paul said, "*Kill him*," then by all means kill him.—Eve now attends the Latin church, and comes home wonderfully edified with the Latin service, of which she understands not a syllable.

18. To day I found an old grammar among Jacob's manuscripts, which is designed to teach Italian to Armenians, and to those who read Turkish with Armenian characters. The explanations are all in Armenian; but, as the book contains many Turkish words, I shall be able to derive much assistance from it; and after having labored two or three days without a grammar, a dictionary, or a common language, except what little I understand of Arabic, I was well prepared to render hearty thanks to the Giver of all good for so valuable a discovery.

Sat. 19. A Turkish barber came and shaved Jacob's head with a razor, combed his beard, cracked all the joints of his arms and fingers, and invoked a blessing upon him. He comes every Saturday for this purpose.

CEYLON MISSION.

Extract from a letter of the Rev. Mr. Winslow, of the Ceylon Mission, dated Oodooville, January 17, 1825.

In my last I mentioned that the Lord had visited his people here, and "revived his heritage where it was weary." The fruits of the revival remain to a very good extent. We are expecting to gather from them, as the *first fruits*, about 35 young persons and adults into the church, in the course of a fortnight. We have made preparations to have a *great meeting* in one of our populous villages, near the centre of our stations, and to have all the present candidates baptized and admitted to the church at once, and to have the *Communion*. A large temporary building has been erected, sufficiently large to contain from 2 to 3,000 people; and if the season be favourable, twice that number will probably be present, in and about the building. We hope that great and good effects will result from this public administration of the ordinances in the midst of the heathen. There is evidently, progress made in the advance of christianity here. Light is spreading and "knowledge is increased." This is not all. The influence of the Holy Spirit, without which all light and knowledge become vain, have not been withheld. Within the last six weeks we have *again* had a refreshing from the presence of the Lord. After the former revival had subsided we were left in rather an exhausted, or at least in a cold state. But it was not long before our deficiencies began to alarm us, and of course symptoms of returning animation began to appear. *R. In.*

DUELLING.—SWITZERLAND.

A new Criminal Code proposed in the Canton of the Grisons contains

some articles respecting duelling which, unless the law, like some that have been passed on this subject in different parts of the United States, should never be enforced, will, we think, prove an effectual preventive of the crime.—The following are extracts.

"If at a concerted meeting, deadly weapons have been used, but without effect, the combatants shall be condemned to stand hand half an hour in the pillory. If a wound, more or less serious, has been inflicted, besides the pillory, confinement in the House of Correction for a period of from two to four years is incurred.

"If the duel end in the death of one of the parties, his death is to be considered as deliberate murder, and the survivor is to be capitally punished.

"The punishment of the seconds, where death does not ensue, is the same as that of the principals; but if one of the combatants fall, the seconds are sentenced to six years imprisonment to hard labour." *Rel. Chron.*

ENGLISH BAPTIST MISSION.

Extract of a letter from Mr. Statham to Mr. Dyer, dated Howrah, (near Calcutta) May 26th, 1824.

Death has been making great ravages among the European population of Calcutta, but all the labourers in the Lord's vineyard have been mercifully spared.

The public mind is much agitated in consequence of the war with Burmah; a large expedition from the three presidencies has sailed. Perhaps the termination may be a door open for the Gospel. We have been much in anxiety respecting the Missionaries there, but we now believe they are all safe. Whatsoever the enemies of Missions may say, it is my firm belief that never was there so bright a prospect of the fulfilment of that promise which says, "The heathen shall be given unto thee," as at the present moment. A vast deal of prejudice and superstition has vanished—much anxiety is manifested to hear the word, and the most respectful attention paid whilst it is preached. We had a very encouraging scene here lately. I have built a neat Bungalow chapel in the high Benares road, near the spot where the native schools are, and on the day it was opened, (8th of May) brethren Yates and Pearce came over to my house, with our native brethren Paunchoo and Bhagsbee: and a very large congregation assembled. Two Sermons were preached; after which brother Yates baptized a Mussulman moonshee in the Ganges, before my door; it was a most delightful day, we all felt cheered, and much refreshed. He (the convert) appears indeed to be a new creature; he possesses the spirit of humility in a great degree. He came to my house constantly prior to his baptism, as well as attended the brethren in Calcutta, and Paunchoo at Doorgapore. I cannot describe the looks and amazement of the Mussulmans, who crowded the water side, when they beheld one of their teachers come down to the water to be baptized. They expected it was a Hindoo. It has caused a great deal of inquiry amongst them since, and I hope this will be the first fruits of a plentiful harvest. I am now building another native chapel at the back of the English chapel here, for the convenience of the natives in this part of the village, as Hawrah and Sulkeah extend more than two miles in a line, and contain a crowded population; but this latter place of worship will be peculiarly suited to the accommodation of a number of Portuguese females, who can speak only Bengalee, and who are averse to mixing with our English congregation. There are some amongst them with whom I am peculiarly pleased. One poor old woman was sick a few days ago, and sent for me; she appeared to be very ill indeed, yet calm and resigned. On my asking her how she felt with regard to her entering on an eternal world, she said, 'It will be a happy change for me.' I asked the grounds of such a hope.—She clasped the Bengalee Bible, which lay by her cot, and said, 'I find Christ here, Christ in my heart, and Christ is in heaven. He died for poor sinners like me. I know he is able to save me. I believe he will!—and then she prayed so weetly, that I could not forbear crying out, 'Oh that my latter end may be like hers!' She has since, however, been mercifully restored, and is now able to attend worship on the Lord's day; she said, as she had no friends or relatives living, she wished to make her

will, to prevent the little property she had from falling into the hands of the Zemindar, and wished to leave it to me. I told her, as that was the case, and she felt so much of the value of the Gospel, it would be well if she would bequeath it for the purpose of aiding in the spread of that Gospel. She was much pleased with this, and gave directions accordingly to leave it to the Baptist Missionary Society. My English congregation is very encouraging—many appear to be seeking the way to him—others appear under conviction; three have been baptized. Blessed be God for the wonderful things he hath done for me, whereof I have reason to be glad.

I cannot conclude without telling you that this morning I have seen a whole family of natives, consisting of grand-father, father, mother, and three sons, all evidently seeking the way of salvation. They were first aroused to a sense of their condition by a tract left at the house of a neighbour, which he threw indignantly into the road, and one of the boys, about 15 years of age, carried it home. They read it—came for more;—I gave them the four gospels—and I do hope that time will show that it has not been in vain.

IS SIN A TRIFLE?

What has blighted as with mildew, a world which, as it came from the hands of its Creator, was pronounced "very good?" What has turned a paradise into a region of wretchedness and woe? Why was the world once drowned by a mighty flood of waters? Why is the earth tossed to and fro by the dreadful earthquake? Why is its surface, by means of burning volcanoes, covered with torrents of liquid fire? From whence have sprung those calamities, almost numberless, which visit our race; those various and complicated diseases which have desolated whole regions, and that death which every day exultingly exhibits the trophies of its victories, and which has turned the world into one universal charnel house? It is sin, it is sin alone, "which has brought death into the world and all our wo."

I still ask, is sin a trifle? In imagination ascend with me into heaven.—Where are those myriads of beings who once circled the throne of the Almighty, and hymned his praises? They *sinned*, and the thunder-bolts of divine indignation were let loose upon them and discomfited their rebellious ranks and drove them from heaven.—In imagination descend with me into hell. What has kindled this lake of fire and brimstone, the smoke of which is ascending up and will ascend up forever and ever? Hark! what sounds are those which strike the ear? They are the clankings of the chains of a fallen angel; they are the shrieks of a damned spirit. What brought them to this dungeon of misery and despair? Oh, it was *sin, it was sin.*

But if you would realize the full extent and awfulness of sin, go with me to the land of Judea, visit the neighbourhood of the city of Jerusalem and ascend the mount of Calvary. Who is this, suspended between the heavens and the earth on the accursed tree, his head covered with thorns, his hands and feet riven with nails, his side pierced with a spear, and from whose parched lips has just been heard to escape the touching exclamation, "My God, my God, why has though forsaken me?" and who has just now cried with a loud voice, "It is finished," and has yielded up the ghost? It is Jesus, the Son of God. And why did he thus suffer, why did he die this cruel and ignominious death? It was for us, for us *sinners.*

For us these pangs his soul assail,
For us this death is borne,
Our sins gave sharpness to the nail,
And pointed every thorn.

O how dreadful then must be that state into which, by the fall, we have been plunged; how awful a thing must that be, which requires for its expiation that costly blood of the Son of God. *Phil. Rec.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, JULY 13, 1825.

This No. commences the second year of the publication of the Western Luminary. We again say to our friends, and the friends of truth and righteousness, that we need their continued aid in promoting its circulation. We hope none of them will withhold their support, under the impression that the paper is so well patronised as no longer to need it. Although our subscription list for the past year, has been as large as could have reasonably been anticipated; yet when it is recollected that making newspaper collections is attended with great difficulty and loss, and that we have no advertising profits, it will be perceived that we must have a very extensive patronage to enable us to continue the publication, without involving ourselves in pecuniary difficulties. We would therefore urge it upon all those, who may think that the publication of our paper is calculated to do good in our country, by circulating among the people intelligence respecting the progress and glorious triumphs of the Redeemer's kingdom, &c. &c.—we would respectfully and earnestly urge it, we say, upon all such, to use their influence in promoting its circulation.

We are gratified to learn, that the collection taken up in the two Presbyterian Churches in this town, on last Sabbath, to aid the American Colonization Society, was equal to about 48 dollars in specie. Should any persons who were not present on that occasion, feel disposed to add any thing to the above, they can lodge it with Mr. Hugh Foster, in the course of a week or two, and it will be forwarded to Washington City, with the sum already collected.

For the Western Luminary.

ON THE IMPORTANCE OF ATTENDING PUBLIC WORSHIP.

This subject has become so familiar to the eyes, and ears of some, that they look upon it with contempt and listen to it with a deaf ear, or as a matter of no moment: at least we should infer that this was the case, were we permitted to draw our inference from the vacant seats in our churches, on the Lord's day; and from the immense crowds in our streets, fields, houses and grog-shops: and what better, or more satisfactory proof can we ask for on this subject? Alas! the proof is too good, for it will not admit of a doubt. My dear friends, if this be the fact, permit me for a moment to call your attention to the subject. Let me request you to look into your Bibles, and into your own hearts, and to read and reflect upon this matter, candidly and seriously, before you venture to say, by your words or actions, that it is of no importance: and when you make up your mind, let it be in accordance with the scriptures, and then you will not err. Will you dare to put your judgment and opinions, on this or any other subject, in competition with the Almighty? Are you wiser than He? What right have you to violate His commands by breaking the sabbath, when he tells you to "remember the sabbath day to keep it holy." If the preaching of God's word is a divine ordinance, (which cannot be

denied or doubted) then we are, in duty bound to attend to it: and if it is the duty of *one*, it is the duty of *all*: and if it is our duty to attend *one* sabbath, it is our duty to attend *every* sabbath. "Faith cometh by hearing." By hearing what? by hearing the word of God preached; and how do you expect to hear it, unless you attend at His house of worship, or at the places which are prepared for that purpose? Do you expect to hear it when riding about the streets, or strolling about the fields; or at taverns or grogshops? No, you certainly cannot be thus unreasonable. If then it is a duty you owe to God, and to your own soul, to hear the word preached; and if there are places and times set apart for this purpose, why will you not attend? If you cannot devote one day in seven, to the worship and service of God, while on earth, how do you expect to spend an eternal sabbath, in His worship, and service, in Heaven? Most, or all of you have it in your power to attend public worship every sabbath; and if you do not, it must be owing to wilful neglect. And do you expect to be forgiven for wilful neglect of duty? Will you venture to trifle with the commands of God, at the risk of your own salvation? What excuse do you intend to make at the bar of God, for this neglect? Are you certain that your eternal happiness does not depend on the performance, of this duty? Have you any proof, that you are to go to Heaven, when you will not attend to the ordinances of Heaven, while here, on earth? Have you any lease of your life, that causes you thus to delay making your peace with God? Or, do you expect to be saved in your sins? If so, read the scriptures, and attend public worship, and you will be convinced of your error. Because your punishment is delayed, and you are suffered to spend the sabbath in violating the commands of God, do you flatter yourself, that you are always to go unpunished? Do you imagine that the promises, made to the righteous, in the scriptures, will be fulfilled: and that the denunciations made against the wicked, will be forgotten, omitted or mitigated? Or, do you flatter yourself that you can escape punishment by stratagem or intrigue? You may deceive yourselves, but you cannot deceive the Almighty. Attend, then, to these things, before it be forever too late. My christian friends, you, who have been brought from nature's darkness into God's marvelous light; you, who hope to escape the punishments of God: you, who feel the importance of attending public worship; can you stand by and see your neighbours and friends perish for lack of knowledge? Will you, can you, leave your children and servants at home, and permit them to spend the sabbath in strolling about the streets, and fields, while you are sitting under the droppings of the sanctuary? Do you care for none but yourselves? Have you escaped the snares of Hell, and will you neglect to warn others of their danger? If you see and feel the importance of attending public worship, warn others; invite them to come with you to the house of God; entreat them to come; and if they refuse, take them by the hand; and say, go with us, and we will do thee good. Let every professor of religion, bring with him as many, next sunday, to the house of God, as he can; at least, let him not come alone; while so many are standing idle in the streets. Let us see every house, where the Gospel is preached, filled, *next* sunday, and *every* sunday; and God shall have the glory.

H. G.

A Munificient Donation.—The Treasurer of the Presbyterian Education Society acknowledges the receipt, through the post-office, of an anonymous letter enclosing *four hundred dollars*, for the education of pious young men.—The writer acknowledges his

obligations to a kind Providence for the *heart* and the *means* of making this "small contribution" to the funds of a Society whose success is so important to the cause of Zion. *Fam. Vis.*

LAUDABLE EXAMPLE.

Extract of a letter to the Rev. Luther Rice. June 8th, 1825.

Very Dear Brother,

I have this day received an account of the sale of a parcel of cotton raised on a small farm near this, where I have hitherto been unsuccessful as a planter. This cotton, without particular design, or expectation of an advance in price, was kept back, until the late unprecedented rise. It has of course been sold at a price far beyond any thing anticipated by me.

Believing as I do that every *event* is under *Divine* control, I feel under peculiar obligations to the Giver of every good and perfect gift, to bestow a small amount of his bounty for the futherance of his blessed Gospel. I will therefore enclose you fifty dollars, to be equally divided, for the support and aid of Domestic and Foreign Missions. *Col. Star.*

REVIVAL IN PALATINE, N. Y.

By a gentleman from Palatine, N. Y. we learn that a revival of religion has, for some months past, been progressing there, and that between 60 and 70 persons have been made the hopeful subjects of divine grace.—This work has been opposed, as is frequent in such cases, by the worlding and the sinner. One case of opposition is worthy of notice. It seems that a women in this place had become hopefully a subject of this work, and wished to attend a prayer meeting. She was pursued by her husband in great rage; he was overtaken by a friend, who had lately been reading in Wood's Dictionary of the Bible, the disasters of Pharaoh, in his pursuit of the children of Israel from Eypt.—This friend observed to him the similarity of their situation. The Israelites were going to worship the God of their fathers. Your wife, said he, is going to worship the same God, who can deal with you with the same awful judgments: he then invited him to give to up the pursuit, and go with him to the prayer meeting;—he did so. Here he was struck with the awful solemnities of eternal things.—From this place he returned home, begging for mercy, and from this state of awful terror he is now hopefully relieved, by a genuine faith in the Lord Jesus.—*Rel. Advo.*

REVIVAL IN RAHWAY.

In a late paper I saw mention made of a revival of religion in Rahway, New-Jersey. Since that time the work has been growingly interesting.

Upwards of 80 have already expressed hope.

The meetings of inquiry are still interesting, and new instances of awakening occur.

The meetings for the young converts are solemn, and melting. Among the anxious, individuals have appeared of almost every age between 12 and 70. And among the lambs of the flock from the age of 14 to 63.

New family altars have been erected—Parents have rejoiced over the conversion of their children—Children have received their parents as new born.

Stillness and solemnity have attended the work. Yet, in some instances, deep anguish of spirit has been witnessed; and strong cries heard.

The revival has been in the Presbyterian congregation. We speak it to the praise of our Methodist brethren that they seemed to rejoice in the good work, and would not exert any counteracting influence —

Philadelphian.

REVIVALS IN MAINE.

In a letter received by the Editor from Portland, dated 2d inst. the writer states, 'I was in Paris yesterday and was informed by one of the converts that about 75 or 80 persons have been made the hopeful subjects of the sovereign grace of God. I was credibly informed there was a good work going on in Fayette. Likewise in Hebron the Lord is pouring out his Spirit.—*Maine Baptist Herald.*

Extract of a letter to a gentleman in Portland, dated Cherryfield, (Sunday) May 29, 1825.

"I believe that I mentioned to you sometime since the appearance of a reformation among the people of this place. What I anticipated has now come to pass. There were twelve persons this day baptized and joined the Baptist Church—and there are not far from one hundred who are expected to join soon—among them are persons of all ages from 12 to 75 years."—*Chr. Mirror.*

A letter to one of the Editors, dated Hallowell, Me. June 8th, says, "The Lord is pouring out his Spirit in copious effusions, in Bath, Richmond, Bowdoinham, Belgrade, Fayette, &c. and many have turned unto the Lord. In Belgrade I learn that 80 have obtained a good hope through grace, since Feb. 1st, 1825: and many more are inquiring the way to Zion, with their faces thitherward.

Many Universalists have become pious within one year, in several places in this quarter, and now labor for the Lord.—Truly we live in a most eventful day of the Church, and it is a privilege to live and to act at such a day. *Bos. Rec.*

AMERICAN TRACT SOCIETY.

The following is a summary of what has been done by the Society the past year.

The number of tracts published by the Society in the year ending May 1822, was 255,500; the next year, 470,000; the next year, 770,000; the last year, 923,500; making the whole number published by the Society in eleven years, 5,146,000.

There have been printed the last year, thirteen new Tracts in the First Series, which now embraces 177 numbers, and eighteen numbers in the Second Series, designed especially for the young. Of the First Series, 2,950 volumes have the past year been bound, and of the Second Series, 475 volumes. The proceedings of the First Ten Years, a volume of 216 pages, has been printed in an edition of 1500 copies; 15,000 copies of the American Tract Magazine have been put in circulation; and about 50,000 copies of the Christian Almanack.

Twenty-two new Depositories of Tracts have been established, making the whole number now depending on the Society for supplies of Tracts, 181. There have been 88,000 pages of Tracts distributed gratuitously.—The Society has recognized, the past year, 141 New Auxiliaries, making the whole number from which donations have been received 304. More than 100 others have been reported to the Committee as formed. During the year, 136 persons have been constituted Life Members, making the whole number of life Members about 600. The Society has received, the past year, in donations, $4,735 91; and for Tracts sold, premium on Christian Almanack, &c. $6,066 52. Total receipts, $10,802 44. Amount now due from the Society, $1,683 19. *Ib.*

TREATY WITH THE CREEKS.

Several communications between the Secretary of War, and the Governor of Georgia, respecting the late disturbances among the Creeks, have been published during the past week.—The Governor charges the United States Agent, Mr. John Crowell, with hostility

to the treaty, and with instigating the Indians to murder M'Intosh. The General Government have despatched a special Agent, Maj Andrews, to Georgia, who, with Gen. Gaines, is to investigate all the circumstances of this affair, and ascertain whether the treaty had, or had not, the sanction of the Creek Nation For this purpose, they were to hold a Talk with the hostile part of the nation on the 14th, and with the other party on the 20th of this month, and communicate the result to the Executive of the United States, who will then adopt such measures as the case may require. The Government of Georgia is requested to defer a survey of the lands until these measures are determined on. *Fam. Vis.*

THE WAR IN INDIA.—*The Burmese War* still rages, as we learn by the last arrival, and is prosecuted on both sides with extirpating ferocity. A letter from an assistant surgeon in the British army states, that their enemies give no quarter, but actually inflict on their devoted victims the horrors and pains of crucifixion. "We, however," continues the same letter, "in our turn mow them down in thousands, and take their stockades, or mud forts, as fast as we can get up with them. Sometimes forty or fifty of them, when approached by our troops, will stand stone-still, blind their eyes, and be shot.—This has frequently happened. At other times excessive numbers will make a rush out of a jungle, and succeed in cutting off some of our troops—but if they see a tolerable body of Europeans, they make off direct for the jungle. A shell was thrown some weeks ago, and about fifty or sixty men, women and children, got close to it, amused for a few seconds at the fuse, when it went off and killed all around."—*Balt. Am*

FROM GREECE.

The rumours of a great victory obtained by the Greeks over the Egyptian troops which were landed at Modon in the Morea, are confirmed. An official despatch from Conduriottis, the President of the Executive body, dated Tripolizza, March 30, says:

"Our fleet has sailed out, and I hope it will be able to meet that of the enemy, which left Modon immediately after having landed troops there. The Egyptian troops disembarked at Modon, amounted, as detailed in the despatches which P—— takes, to about ten thousand men, and I have the satisfaction to announce to you, that, according to intelligence which I have this moment received from the head quarters, the enemy has experienced what might have been expected from so rash an enterprise, for in a sanguinary engagement near Navarin, on the 27th inst. our troops, after a great slaughter, put the enemy to flight. A body of 3000 Egyptians was surrounded on all sides, and, it is thought, they all perished or were taken prisoners.

N. Y. Obs.

AN OURANG OUTANG GIANT.

At the meeting of the Asiatic Society in Calcutta on the fifth of January, the skin and parts of the head and neck of an Ourang Outang of gigantic size, recently killed on the coast of Sumatra, were exhibited by a Captain Comfort. According to the account read at the meeting, he must have been of very uncommon size and strength. It is said that none of the specimens of this animal exhibited in Europe have ever exceeded three feet in height, and they have been uniformly of a mild and harmless character; but this creature was nearly eight feet high, and very ferocious. The following account of his appearance, and of the circumstances of his capture, is from a Calcutta paper: *N. Y. Obs.*

It appears that an officer of the ship Mary Ann Sophia was on shore at a place called Ramboon, near Touromon,

on the West coast of Sumatra, where he discovered the animal in a tree. He assembled his people and followed him to a tree, in a cultivated spot on which he took refuge. His walk was erect and waddling, but not quick, and he was obliged occasionally to accelerate his motion with his hands: but with the bough of a tree he impelled himself forward with great rapidity. When he reached the tree his strength was shown in a high degree, for with one spring he gained a very lofty bough, and bounded from it with the ease of smaller animals of his kind. Had the circumjacent land been covered with woods he would certainly have escaped from his pursuers, his mode of travelling, by bough or tree, being described as rapid as the progress of a very fleet horse.

But at Ramboon there are but very few trees left in the midst of cultivated fields, and amongst these alone he jumped about to avoid being taken. He was first shot on a tree, and after having received five balls, his exertion was relaxed, owing, no doubt, to loss of blood; and the ammunition being about this time expended, they were obliged to have recourse to other measures for his destruction. One of the first balls probably penetrated his lungs, for immediately after the infliction of the wound he slung himself by his feet from a branch with his head downwards, and allowed the blood to flow from his mouth.—On receiving a wound he always put his hand over the injured part, and the human-like agony of his expression had the natural effect of exciting painful feelings among his pursuers. With the assistance of the peasantry, who seemed as amazed at the sight of the animal as the crew of the Mary Ann Sophia, never having seen one before, although living within two days' journey from the vast and impenetrable forest on the island, they cut down the tree on which he was reclining exhausted, but the moment he found it falling, he exerted his remaining strength and gained another tree, and then a third, until he was finally brought to the ground and forced to combat his assailants, who gathered very thickly round, and discharged spears and other missiles against him.

The first spear of a very strong supple sort of wood, which would have resisted the strength of the strongest man, was broken by him like a carrot, and had he not been at this time in almost a dying state, it was feared that he would have severed the heads of some of the party with equal ease. He fell at length under innumerable stabs inflicted by the peasantry. The animal is supposed to have travelled some distance from the place where he was killed, as his legs were covered with mud up to the knees. The hands and feet of the animal had great analogy to human hands and feet, only that the thumbs were smaller in proportion, and situated nearer the wrist joint than the thumbs of human beings generally are. His body was well proportioned; he had a fine broad expanded chest and a narrow waist. His legs, however, were rather short, and his arms very long, though both possessed such sinew and muscle, as left no doubt of their power and strength. His head was well proportioned with his body; the nose was prominent; the eyes large, and the mouth larger than the mouth in man. His chin was fringed from the extremity of one ear to the other, with a shaggy beard, curling luxuriantly on each side, and forming altogether an ornamental rather than a frightful appendage to his visage.

The hair of his coat was smooth when he was first killed, and his teeth and whole appearance indicated that he was young, and in full possession of his physical powers. He was nearly 8 feet high.

MISCELLANEOUS.

Bunker Hill.—In the battle at Bunker Hill, on the 17th of June, 1775, the loss of the Americans amounted to 145 killed and missing, and 304 wounded. That of the British could not have less than 1500 The British troops engaged are estimated at 4350. There were at no time more than 1500 of the Provincials engaged. This was one of the most important engagements that occurred during our Revolutionary struggle; and, when we consider the difference between the armament, the discipline, and the skill of the contending parties, the conclusion that the Lord of Hosts was on the side of our countrymen, is irresistible. The recollection of this event is calculated to produce in the mind of every American, emotions of patriotism, and should occasion expressions of gratitude to the Supreme Ruler of the Universe.

The Dinner Tent.—The Dinner Tent erected on Bunker Hill, for the late celebration, was 400 feet long and 100 feet wide. There were twelve tables running lengthwise, and in the centre a platform, 100 by 50 feet, for the invited guest, besides a gallery for the band. The Tent covered 38,400 square feet—attached to it were three spacious kitchens, and a crockery and glass ware store.

Public Documents.—The Declaration of Independence was signed by 56 members of Congress. Of these, only three survive, viz. John Adams, of Massachusetts: Charles Carroll, of Carrollton, Md. and Thomas Jefferson, of Virginia.

The Convention that formed the Constitution of the United States, consisted of 40 Members. Of these, only three survive, viz. Rufus King, James Madison, and Charles C. Pinkney.

The Convention that formed the Constitution of Pennsylvania, consisted of 65 Members, only nine of whom are now living, viz. Timothy Pickering, Robert Coleman, Joseph Hiester, Samuel Sitgreaves, Charles Smith, James Ross, Albert Gallatin, John Gloninger, and Alexander Graydon.

Earthquake.—Two shocks of an earthquake were felt on the 5th June, at Augusta, Maine, and did some damage to the houses. A severe shock was felt, on the same evening, at Hallowell.

Ship Building.—There are now building at New York, one 74 gun ship, seven frigates, and two large corvettes. We believe that several of the frigates are intended for the Mexican navy.

Another Steam-boat Accident.—The main flue in the boiler of the new steam-boat Constitution, one of the line of steam-boats from New-York to Albany and Troy, exploded on the night of the 20th June, whilst the boat was landing some passengers at Poughkeepsie; by which accident, three persons, two females and one male, who had been employed as servants on board, were scalded to death.—No other persons were injured. The boiler was made of iron.—*Col. Star.*

Translation of Scott's Bible into the French Language.—Proposals have been issued in Paris for the translation of Scott's Commentary on the Bible into the French language; the plan is warmly recommended by the ministers of the Lutheran and Reformed Churches. *Reli. Intell.*

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DIED—In Lexington, on the 5th inst. Mrs. Eliza P. Todd, consort of Robert S. Todd, Esq.

On the 7th Mrs. Helen Foster, consort of J. Foster, Esq. of Miss.

Mrs. Alice Pilcher, consort of Benj. Pilcher.——Mr. William Gibbons.

In Fayette county, Mrs. Martha Morrison, relict of the late Maj. John Morrison. Mrs. M. is said to have been the first white woman in the town of Lexington.

POETRY.

From Brainard's Poems.

Two persons, an old lady and a girl, were killed by lightning in the Presbyterian Meeting House, in Montville on Sunday, the 1st of June, 1823, while the congregation were singing. The following is not an exaggerated account of the particulars: *N. Y. Obs.*

The Sabbath morn came sweetly on,
The sunbeams mildly shone upon
Each rock, and tree, and flower;
And floating on the southern gale,
The clouds seem'd gloriously to sail
Along the Heavens, as if to hail
That calm and holy hour.

By winding path and alley green,
The lightsome and the young were seen
To join the gathering throng;
While with slow step and solemn look,
The elders of the village took
Their way, and as with age they shook,
Went reverently along.

They meet—the "sweet psalm-tune" they raise—
They join their grateful hearts, and praise
The Maker they adore.
They met in holy joy; but they
Grieve now, who saw *His* wrath that day,
And *sadly* went they all away,
And *better* than before.

There was one cloud that overcast
The valley and the hill, nor past
Like other mists away:
It moved not round the circling sweep
Of the clear sky, but dark and deep,
Came down upon them sheer and steep,
When they had met to pray.

One single flash! it rent the spire,
And pointed downward all its fire—
What could its power *withstay?*
There was an aged head; and there
Was beauty in its youth, and fair
Floated the young locks of her hair—
It call'd them both away!

The Sabbath eve went sweetly down;
Its parting sunbeams mildly shone
Upon each rock and flower:
And gently blew the southern gale,
—But on it was a voice of wail,
And eyes were wet, and cheeks were pale,
In that sad evening hour.

BE KINDLY AFFECTIONATE.

Monicha, Austin's mother, had a very ill husband, of a very cross and perverse disposition. A heathen woman, who lived near her, asked her, "How comes it to pass, that you and your husband live so well together? We know your husband is of a very cross and perverse disposition, yet we see nothing but a great deal of sweetness and love between you; it is not so with us, we cannot do so." Monicha answered, "it may be when your husband is untoward and perverse, you are perverse again, and give him cross answers; but the Christian religion teaches me otherwise. When my husband comes home, and is in a passion, the Christian religion teaches me to be as loving, dutiful and amiable to him as I can. So I have gained the heart of my husband."

It is said that Constantius, the father of Constantine, finding, when he came to the throne, a considerable number of Christians in office, and at court, issued an edict, requiring them to renounce Christianity, or quit their places. The far greater part of them readily and resolutely gave up their employments and prospects in order to preserve a good conscience; but a few cringed, and renounced Christianity. When the Emperor had thus made full proof of their disposition, he turned out every one who had complied, and took all the others in again, giving this as his reason for his conduct, that "those who would not be true to Christ would not be true to him."

If you are about a good work, Satan will do all he can to discourage and hinder you; but he cannot break his chain, nor go beyond it. He cannot hurt us, unless we give him advantage, by indulging unbelief or impatience.